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A

SERMON

PREACHED BEFORE

Sir JOHN CROSSE, Bart. VICE-PRESIDENT;

AND THE OTHER

TRUSTEES OF THE INFIRMARY

IN *JAMES-STREET*, Weſtminſter:

AT THE

Pariſh Church of *St. Margaret*;

On Occaſion of their ANNIVERSARY-MEETING,

MAY 8, 1752.

BY LEWIS BRUCE, D. D.
Preacher of his MAJESTY's Chapel in *Somerſet-Houſe*.

Publiſhed in Obedience to the SOCIETY's *Requeſt.*

LONDON:
Printed for C. MARSH, in *New-Round-Court*, in the *Strand*.
M.DCC.LII.

THE GOOD SAMARITAN.

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MDCCLII.

LUKE X. 37.

Go; and do Thou likewiſe.

TO underſtand the Parable, of which the Text is an Application, it may be material to obſerve, that there was, in the Book of *Leviticus*, a Commandment given to the *Jews*, clearly expreſſed and ſolemnly ſupported in the following Words, "Thou ſhalt love thy Neighbour as thyſelf: I am the LORD." Herein was an early Proviſion made, by the Wiſdom of GOD, to comfort the Afflicted and ſupport the Weak; The ſeveral Talents and Abilities of their Neighbours were called in to their Aſſiſtance. Univerſal Love was to be impreſſed upon the Heart of Man, as the Foundation of every moral Virtue: A Diſpoſition which prevents Mankind from injuring one another, and, by the Habit of humane Offices, prepares them for the Enjoyment of Heaven, the Seat of everlaſting Love.

THIS Commandment, therefore, was ſtrongly enforced by the Prophets: In *Zechariah* we read, "Thus ſpeaketh the "Lord of Hoſts, ſhew Mercy and Compaſſion every Man to "his Brother:" And the Prophet *Malachi* declares, that "God "requireth of Men to love Mercy."

Micah

BUT what Commandment hath God given to Men, which they have not explained away, and rendered of none Effect? This Precept of univerſal Love ſoon ſuffered great Violence: Self-love, which ſhould have enlarged, confined the Senſe of the Commandment; Jealouſies and Reſentments brought it within a narrower Compaſs; at length the Word *Neighbour*, in a religious Senſe, ſignified little more than a Relation or Friend.

WHEN univerſal Benevolence was thus arbitrarily conſtrued and almoſt expiring, our bleſſed Saviour came to fulfil the Law and the Prophets; to revive the Spirit of Religion.

HE inſtructed his Hearers from the Books of *Moſes*, and laid no other Foundation for his Doctrine than the Commandments that were delivered therein: He ſharply reproved the Scribes and Phariſees for "neglecting Mercy, the weighty "Matter of the Law," and "making the Commandments of "God of none Effect thro' their Traditions."

THESE general Obſervations may be ſupported and illuſtrated by the following Hiſtory, which leads us to the Deſign of the Text.

AMONGST Multitudes who reſorted to our Saviour, that they might hear his Doctrines and ſee his Miracles, we find "a "Lawyer ſtanding up and tempting Him, ſaying, Maſter, what "ſhall I DO to inherit eternal Life?" JESUS referred Him to the Law given by *Moſes*, and aſked him what was written therein — the Lawyer readily anſwered, that he was to

"love

"love GOD with all his Heart, and his Neighbour as himſelf." Jeſus fully approved of his Anſwer, ſaying, "This DO, and thou ſhalt live." But the Doctor of the Law, "willing "to juſtify himſelf," deſirous of comparing his paſt Actions with the full Extent of this Rule, aſked a ſecond Queſtion, and ſaid unto Jeſus, "*Who is my Neighbour?*" To this, our Saviour made no direct Anſwer, but left him to collect it from the following Parable.

"A MAN, in his Journey from *Jeruſalem* to *Jericho*, fell into the Hands of Thieves, who ſtripped and wounded him, leaving him almoſt dead. By Chance a Prieſt and Levite came that Way, and when they ſaw him they paſſed by on the other Side. But a certain *Samaritan* who journied that Way, when he ſaw him, had Compaſſion on him, and bound up his Wounds, pouring in Oil and Wine; and ſat him on his own Beaſt, and brought him to an Inn, and took Care of him, and there defrayed the Expences of his Recovery." Jeſus ſaid unto him, "Which now of theſe three, thinkeſt thou, was Neighbour unto him who fell amongſt the Thieves?"—The Lawyer quickly made the Application, and acknowledged, that he only was *Neighbour* to the Perſon in Diſtreſs who ſhewed *Mercy* unto him. "Then ſaid Jeſus unto him, *Go, and do Thou likewiſe.*"

HERE the principal Characters are ſtrongly oppoſed: The Inſenſibility on one Side, and the tendereſt Humanity on the other, are what the diſtreſſed *Jew* had leaſt Reaſon to expect from either. The Prieſt and Levite, who were of the ſame Country and Religion, whoſe Office was to miniſter in Holy Things, whoſe Actions ſhould have been a living Comment upon the Law of

God, yet paſſed by, and ſhewed no Mercy to their Brother: The *Samaritan*, between whom and the *Jews* ſubſiſted the moſt inveterate Hatred and Contempt, "for the *Jews* have no Dealings with the *Samaritans* *," took Compaſſion on this national Enemy, loved him as himſelf, and reſtored him to Health. The Doctrine, therefore, taught by this Parable is of a moſt exalted Strain: It recommends that our Love ſhould not be confined by any Diſtinctions; that neither Intereſt, Prejudice, or Enmity, ſhould interfere to prevent our Humanity from relieving the Complaints of the Miſerable. *Go; and* DO *Thou* LIKEWISE.

THERE are many Circumſtances in this Parable worthy of our preſent Attention, and peculiarly applicable to the good Works in which this Society are engaged. With a View to them I ſhall,

1ſt. MAKE ſome Obſervations on the principal Characters in the Parable, conſidering them in a moral View. From whence,

2dly, I SHALL collect the true Nature of loving our Neighbour, and point out the ſeveral Degrees by which it is perfected; and

Laſtly, I SHALL apply theſe Particulars to the Occaſion of this Diſcourſe.

I. As a Foundation, let us make ſome Obſervations on the principal Characters in the Parable; conſidering them in a moral View.

* *John* iv. 9.

THE

THE Perſon, on whom the other Characters depend, is the wounded *Jew*. A Man who is repreſented as journeying; inoffenſively purſuing his Buſineſs or Recreation when he fell into the Hands of Thieves, who ſtripped, and wounded him, leaving him almoſt dead.

HERE are complicated Circumſtances of Diſtreſs, to which the moſt innocent Man is liable, from the Injuſtice and Cruelty of his Fellow-creatures who lie in wait for Blood: Not content with having ſtripped him, and taken Poſſeſſion of what he had, they intended to deprive him of Life in the moſt inhuman Manner they could deviſe; by leaving him expoſed in a deſolate Place to expire under the Anguiſh of his Wounds.

THE Sight of his Diſtreſs, one would think, ſhould have awakened all the Powers of Nature, and compelled the moſt ſtubborn Heart to pity and relieve him. It had not this Effect on the Prieſt and Levite. Their Curioſity led them indeed to look upon him; but "they paſſed by on the other Side," regardleſs of his Sufferings, and inſenſible to the Tenderneſs of Humanity.

IT is ſcarcely poſſible to conceive that they did not feel ſome Degree of Compaſſion ariſing in their Breaſts from the Sight of his Nakedneſs and Wounds: If they did, their Neglect becomes more criminal. Compaſſion is but the Hand-maid of Charity: It introduces and recommends proper Objects. But this is not enough: When they are recommended, we are to expreſs our Humanity by ſuitable Actions. Mere Pity and good Wiſhes, if we ſuppoſe Abilities to relieve, are Marks of Hypocriſy, not of Charity. Mercy to the Miſerable becomes a Debt in proportion to our Talents. From the Poor and Needy, who have neither Gold or Silver

to

to give, the Contribution of a Tear is Merit in the Eyes of Men, and Religion in the Sight of God. None but inſenſible Hearts can refuſe to weep with thoſe who weep, and to wiſh their Circumſtances leſs unhappy; yet, to the perpetual Infamy of the Prieſt and Levite, we find that *by their Actions* they denied having any Bowels of Compaſſion, any Feeling for the Miſeries of their expiring Brother: "They came and looked at him, and paſſed "by on the other Side."

MANY Things have been injudiciouſly advanced to excuſe their Neglect. I ſhall not mention them, leſt I ſhould, in ſome Degree, become a Partaker of other Men's Sins, by attempting to ſhelter ſuch notorious Inhumanity from public Reproach; eſpecially in Perſons of their ſacred Character, who knew that "God required MERCY rather than Sacrifice."

LET us now obſerve the principal Figure in the Parable, whoſe Luſtre is heightened by the Shades of the former. The *Samaritan* ſhewed an active and effectual Charity: When he ſaw the miſerable Object, he not only had Compaſſion on him, but "bound up his Wounds, pouring in Oil and Wine, and ſat him "on his own Beaſt, and carried him to an Inn." This was Evidence that he *loved his Neighbour*. Had he proceeded no farther, theſe Effects of his Compaſſion were very extenſive; and more conſpicuous, in proportion to the national Enmity that ſubſiſted between the *Jews* and *Samaritans*. But the Goodneſs of his Heart was not ſatisfied, his Enjoyment was not complete till he fulfilled the whole Commandment, and loved his Neighbour *as Himſelf*. He therefore indulged his Compaſſion till it led to a noble and diſintereſted Generoſity: "He took Care of him "at the Inn, and on the Morrow when he departed, he gave "Money to the Hoſt, and ſaid, take Care of him, and whatſo-

"ever

" ever thou ſpendeſt more, when I come again, I will repay " Thee."

On Account of this generous Charity to a diſtreſſed Stranger, He is peculiarly entitled the *Good Samaritan.*

These are the principal Characters in the Parable: The wounded *Jew*; an Object of conſummate Diſtreſs: The Prieſt and Levite; infamous for violating the Principles of Humanity and Religion; " they paſſed him by:" And the *Good Samaritan*, moſt eminently diſtinguiſhed for Both; He had Compaſſion on his Miſery, healed his Wounds, and reſcued him from the Bitterneſs of Death. Let us, from hence, proceed

II. To collect the true Nature of loving our Neighbour, and obſerve the ſeveral Degrees by which it is perfected.

The Deſign of the Parable is to recommend to our Love every Object of Diſtreſs: By Diſtreſs he becomes our Neighbour. Self-preſervation teaches us how to feel for him; and Self-love how to act. He who would relieve the Diſtreſſes of his Neighbour has a natural Right to expect the ſame Relief in his own Diſtreſs; and, in Proportion as he loves himſelf, this Principle will more ſtrongly engage him in the Love of his Neighbour. It will teach him, according to the Parable, that Pity and Good-Wiſhes profit nothing to the Diſtreſſed and Miſerable, unleſs he expreſſeth them in ſuitable Actions; ſuch as their Caſes require, and his Abilities can reaſonably furniſh: That he ſhould not refuſe ſome Labour and Expence to make others happy; and that when he is engaged in any Work of Love, he ſhould not deſiſt till he hath brought it to Perfection; that he ſhould not decline

a proper Opportunity of doing Good, though the Object in Diſtreſs were a Stranger or an Enemy, and tho' others, whoſe Duty it was to relieve him, had paſſed him by. Their Neglect ſhould be an additional Argument to move his Pity.

THIS, according to the Parable, is the true Nature of "loving our Neighbour as ourſelves." Let us obſerve the ſeveral Degrees by which this Love is perfected.

THAT there is a Principle in the Mind of every Man, which leads him to compaſſionate the Unhappy, is a Point not to be controverted. It is rather Inſtinct than Reaſon; It ariſes on the Sight of Miſery, before we can have Time to argue upon the Circumſtances which have occaſioned, or may mitigate, the Affliction. It is viſible in Children of the tendereſt Years: They are uneaſy, even at the feigned Appearance of Diſtreſs. This Principle therefore, ſo natural to Man, is called Humanity; and cannot be defaced but by great Violence, and repeated Efforts of hardening our Hearts againſt the tender Impreſſions which an Object in Diſtreſs or Pain would naturally inſpire. To the hardeſt Heart, theſe Impreſſions, more or leſs, will, at ſome Intervals, find Admittance. This Senſibility, or Compaſſion, may be conſidered in ſeparate Views, according to the Cauſes from whence it proceeds, and the Degrees by which it is perfected.

1ſt. IT may be called Sympathy.

THERE is ſomewhat in Diſtreſs which ſpeaks to our Eyes and commands Attention. Each Man by Nature is as an Uniſon to his Neighbour: We are tuned in the ſame Key, that there may be an Harmony in the natural, as there is in the moral World.

Tears

Tears ſhould be reſpondent to Tears, and Joy to Joy. "To "every Thing," *Solomon* ſaith, "there is a Seaſon: A Time to "weep and a Time to laugh; a Time to mourn and a Time to "dance; a Time to keep Silence and a Time to ſpeak." The Truth of this doth, in a great Meaſure, depend on this natural Conſtitution of Sympathy between the Minds of Men; againſt which whoſoever offends interrupteth Harmony and produceth Diſcord in Society: He violates the Law of Nature; he weakeneth the Power of Humanity in his own Heart, and, by many repeated Acts of the ſame Kind, he will arrive at the Inſenſibility of the Prieſt and Levite, who, in effect, ſhut their Eyes againſt the Tears, and ſtopped their Ears againſt the Voice, of Diſtreſs and Miſery; the Voice of Nature. But

2*dly*, THERE is a much more valuable Degree of Compaſſion which ariſeth from Reaſon.

WHEN we feel ourſelves affected with the Griefs of another, Reaſon tells us that we ſhould ſeek to "deliver him out of his Diſtreſs."

As in the natural, ſo in the ſocial Body, we are many Members; and as all have not the ſame Office or the ſame Abilities, it is an Argument from Reaſon, that the weaker Parts ſhould be protected by the ſtronger.

THE Poor, the Weak, the Miſerable, and the Ignorant, ſhould be conſidered as Fellow-travellers with us through this Vale of Miſery. GOD, in his great Wiſdom, hath appointed them "to eat bitter Herbs, and to drink the Waters of Affliction;" whilſt to Others He hath diſpenſed "Lands flowing with Milk and Honey." *Theſe*, therefore, out of their Abundance, ſhould

ſupply what *thoſe* want. When the *Good Samaritan* had Compaſſion on the wounded *Jew*, his Reaſon directed him to an immediate Uſe of thoſe Means which might reſtore him to Health. When the Sick, the Lame, and the Blind, were brought to our Bleſſed Lord, we read that He, *firſt*, had Compaſſion on them; the Conſequence of this was his working a Miracle to heal them. His Power is divine; the Utmoſt of ours is limited within the Bounds of a reaſonable Compaſſion. This, if not perverted by irregular Paſſions and Prejudices, will always command us to contrive ſome Method for the Relief of the Miſerable. We ſhall think ourſelves obliged to mitigate the Sufferings of the Unhappy, if we cannot wholly remove them. Reaſon will argue in their Favour, and, from a Senſe of our own Dangers and Infirmities, will teach us to ſuccour them. According to our ſeveral Abilities and their Wants, it will furniſh Medicine to the Sick, Money to the Poor, Cloathing to the Naked, Knowledge to the Ignorant, Counſel to the Dubious, Conſolation to the Deſponding, Equity to the Oppreſſed, and Charity to all Men. They muſt be thus aſſiſted, or they are not aſſiſted at all.

THUS far our Compaſſion may be improved by the Dictates of Reaſon; but it muſt ariſe to its full Perfection,

3dly, BY being connected with a true Senſe of Religion.

SYMPATHY may be laughed out of Countenance, and Reaſon over-ruled by the ſelfiſh Maxims of a depraved World; theſe, therefore, cannot be the conſtant Support of a generous and unlimited Benevolence: They are but dead Bodies, unleſs animated by a proper Senſe of our Dependence on God, and a thankful Acknowledgment of our Redemption through Chriſt.

To live under a juſt Senſe of theſe Obligations is true Religion. Upon this Rock alone can be founded the *Love of our Neighbour*, which Storms of Prejudice or Paſſion cannot deſtroy: Although "Winds and Floods and Streams beat vehemently "upon it, yet they cannot ſhake it; for it is founded upon a "Rock."

If we conſider ourſelves in a religious View, we ſhall find a new Principle fixed in our Hearts, which may conduct Nature and ſtrengthen Reaſon, till it leads us to perfect thoſe good Works in which we are engaged.

Our Dependence on God will teach us that He is the Father of Bleſſings; that from Him alſo cometh Diſtreſs and Affliction. "He alone maketh rich; and it is He who humbleth the Poor." To Each their Portion is wiſely diſtributed, that there may be a Subordination in this World. In a moral View they are nearly equal; Fears on one Side being ballanced by Hopes on the other. Theſe Paſſions preſerve in Mankind a Senſe of their Dependence on God. By the unequal Diſpenſation of the good Things of this World it will appear, to the Eye of Faith, that Poverty and Afflictions are the Chaſtiſements of Divine Mercy, and Trials of mutual Virtue: They produce Penitence, Humility, Reſignation, in the Diſtreſſed; and give the Wealthy an Occaſion of approving themſelves good Stewards of Heaven's Bounty, and contracting that Divine Habit of Soul, which is the Happineſs of another Life, where "Charity never faileth." This Uſe of their Talents is Gratitude to the Giver of all good Gifts. Religious Gratitude will ſpeak to the Conſciences of Men, and ſay, "freely "have ye received, freely give." It commands the Rich to be rich in good Works. They are placed in a higher Sphere of Life,

that they may be like "the Dew from above that watereth the Earth;" and the Poor, on whom theſe Bleſſings are ſhowered, ſhould teſtify their Love by Returns of Humility and Induſtry; "chearfully yielding forth their Fruits of Increaſe."

HUMAN Nature, improved by an ordinary Senſe of religious Gratitude, will dictate to Mankind theſe reciprocal Duties of Love. The *Good Samaritan*, probably, had no better Reaſons, than thoſe already mentioned, to inſpire him with that diſintereſted and extenſive Charity which is celebrated in the Goſpel. But, to Chriſtians, theſe Arguments will receive uncommon Strength when connected with a thankful Acknowledgment of *our Redemption through* CHRIST.

OTHER Bleſſings reſpect our temporal Welfare: This hath conferred on us Life and Immortality. JESUS CHRIST is the *Good Samaritan* to a World of Sinners. He ſaw human Nature ſtripped of its valuable Perfections by the Powers of Darkneſs, and almoſt expiring under the Wounds of Sin. The Levite, or Levitical Law, and the Sacrifices offered by *Jewiſh* Prieſts paſſed us by; they were regardleſs of our Miſery and would afford us no Relief. In this our Diſtreſs, and "whilſt we were Enemies unto Him," He came down from Heaven, took Compaſſion on us, "pouring out his Soul unto Death," that we may be *cleanſed by his Blood and healed by his Stripes*. But this infinite Condeſcenſion and Goodneſs was not a ſufficient Inſtance of his Love. He, then, cloathed us with his own Righteouſneſs as with a Garment; removed us from the Violence of Hell into the Patronage of Goſpel-Mercy, ſupporting us there at an Expence of Miracles; and, when He would no longer be abſent from his heavenly Habitations, He gave us into the Care of each other, and, more particularly, of a regular Miniſtry, the Servants

and

and Diſpenſers of his Love, with a Promiſe of repaying them whatſoever was expended to complete our Recovery.

In this great Miracle of Redemption, "chiefly, doth God commend his Love towards us, that," as the Apoſtle ſpeaks, "whilſt "we were yet Sinners Chriſt died for us." All the Return He demands for this Profuſion of Love is, that we ſhould love one another: "As He hath loved us, that we alſo ſhould love one another." He calls it a *New Commandment* becauſe it extends to univerſal Love, and will not admit of thoſe narrow Limits, within which, the Old Commandment of "loving their Neighbour as themſelves" was too generally interpreted. His Love extended to Mankind in geenral: After his Example, our Benevolence ſhould be unlimited, our Beneficence as extenſive as Truth and the Nature of Things will permit; that we may "be perfect as our Father which is in "Heaven is perfect; until we all come to the Meaſure of the "Stature of the Fulneſs of Chriſt." This univerſal Love is the Teſt of our Gratitude to God: "He that loveth not his Brother "whom he hath ſeen, how can he love God whom he hath not "ſeen?" It is the Characteriſtic of a Chriſtian: "By this "ſhall all Men know that ye are my Diſciples if ye have Love "one to another." And it is a Duty which He will conſider as done to Himſelf: "I was ſick," ſays our Saviour, in the aſſumed Character of Diſtreſs, "and ye viſited me; for inaſmuch as ye "have done it unto one of the leaſt of theſe my Brethren ye have "done it unto Me."

This Duty, therefore, is the Eſſence of Religion: The Heart warmed with Good-will towards Men will ſhine forth to the Glory of God.—But, to thoſe who are diſobedient, it is written, "They ſhall have Judgment without Mercy who have ſhewed "no Mercy;" and again, "With the ſame Meaſure that ye "mete to others ſhall it be meaſured unto you again."

Thus

THUS far the Parable hath aſſiſted us to fix the true Nature of *loving our Neighbour as ourſelves*; wherein it conſiſts; and by what ſeveral Degrees it ariſeth to Perfection.

THE Whole amounts to this: That a Neighbour in the Scripture-Senſe is he who by a generous and diſintereſted Charity ſheweth Mercy to the Miſerable; that this Mercy is founded on Compaſſion improved by Reaſon and perfected by Religion.

THE *Good Samaritan* hath left us an eminent Example of this extenſive Love, and our Saviour has recommended it to the World in the Text; *Go, and* DO *Thou* LIKEWISE.

IT remains now that I ſhould apply theſe Particulars to the Occaſion of this Diſcourſe.

THE Connection between the Subject of this Parable and the Inſtitution of this Society is ſo evident, that, I hope, your own Thoughts have already furniſhed you with a more ample Application than my Time or Abilities will permit.

ALLOW me to ſay that the Truſtees of this Infirmary may be conſidered as Perſons to whom our Saviour ſpoke in the Text, and who have ſhewed their Obedience by DOING LIKEWISE. I ſhall here conſider them, collectively, as one Body animated by one Soul, and therefore ſhall ſupport that Aſſertion by taking a ſhort Review of the Parable and comparing it with the good Works in which they are engaged.

THE wounded *Jew* ſtripped and almoſt expiring is a Picture of complicated Diſtreſs which ſpeaks to the Compaſſion of every

good

good Man: But how many Originals of the ſame afflicted Kind did the firſt Promoters of this Charity daily hear of in theſe extenſive Cities? Numbers there were, who, through Sickneſs or accidental Misfortunes, were diſabled from purſuing their daily Taſk of Buſineſs; and thro' Poverty were diſcouraged from applying to the Help of Medicine and Skill. Many were born with Infirmities; many acquired them. Some by Intemperance inflamed their Conſtitutions: Others by Indolence weakened them. In all theſe, and ſuch like Caſes, where Sickneſs and Poverty dwelt together, their Diſtreſs was grievous. In the Abſence of Eaſe, Hope is the Cordial of Life. Of this they could enjoy but a ſmall Portion: They generally applied for Advice to Perſons of little Experience and leſs Knowledge, who probably miſtook their Caſe or adminiſtred improper Remedies and rendered them a Burden to themſelves, to their Friends, and to the Community.

Such were the Complaints and Diſtreſſes of the Sick and Needy.

The Prieſt and Levite, who paſſed by the Miſeries of the wounded *Jew*, repreſent the careleſs Indifferance with which the Diſtreſſes of the Unhappy were too generally treated.

Sickness is ſilent Affliction; Pain, importunate Miſery; yet too many there were who avoided to ſee their Agony or hear their Complaints. Many looked upon them, but were unable to aſſiſt their Wants or mitigate their Griefs. Others hardened their Hearts againſt all Senſe of Feeling for the Miſeries of their Neighbours, and, although they ſaw their Afflictions, yet paſſed them by.

UNDER ſuch Circumſtances of neglected Diſtreſs, ſo frequent in theſe crouded Cities, the Spirit of the *Good Samaritan* revived: A few well-diſpoſed Chriſtians propoſed to the Publick a Scheme of erecting and ſupporting THIS INFIRMARY for the Reception of the Miſerable. The Honour of this Charity, the Parent of a numerous Offspring now generally and ſucceſsfully ſpreading throughout the Kingdom, is, under God, due to you, and to your Predeceſſors in this Labour of Love. A Labour of Love by which you have copied the ſtrongeſt Lines of the Original recommended in the Parable, and, in many Inſtances, improved upon it.

IT was *by Chance*, the GOOD SAMARITAN travelled near the Place where a wounded *Jew* lay expiring: You have many Members ſituated in various Parts of the City and Country, attentive to the Voice of Miſery, who hear their Cry and recommend them to your Care and Protection. He is deſervedly celebrated for taking Care of One Man: Your Hoſpitality, I read, has reached to more than *Thirty Thouſand* Sons of Affliction. HE bound up his Wounds, pouring in Oil and Wine: You provide all the Means which an accurate Skill in Phyſick or Surgery can contrive to give them Eaſe and Health; with this peculiar Addition, that you alſo provide ſpiritual Refreſhment for their SOULS.

THE greateſt Point of Merit in the *Good Samaritan*'s Character appears laſt; "He gave Money to the Hoſt, and ſaid, take Care "of him, and whatſoever thou ſpendeſt more when I come again "I will repay thee." A noble and diſintereſted Inſtance of generous Beneficence!

IN

In this you have hitherto imitated Him. The constant Return of annual Subscriptions and Benefactions is an Earnest of future Liberality; and the Spirit of Charity, which is so eminently the Genius of this Kingdom and this Age, will undoubtedly repay any Expences you shall reasonably incur for the Publick Good. The Success of thirty Years is an Argument for your Perseverance. The Providence of God and Generosity of Man have visibly attended you thus far, and will unquestionably lead you forwards until they shall "perfect in you the good Work" which they so happily began.

I am afraid I have trespassed on your Patience; but Charity is a Subject that pleads its own Excuse, and still encourages me to take up a little more of your Time by concluding this Discourse with a short Address to the Trustees in particular, and another to the Community in general.

1*st*. To the Trustees in particular.

You are Stewards not only of your own but of the Public Bounty: Remember, "in Stewards it is required that a "Man be found faithful." Far be Parsimony from your Hearts; this may confine or injure the Charity: But OEconomy is your Duty; a Virtue which extends its good Offices by relieving many distressed Objects whom Profuseness must exclude from being Sharers of your Bounty.

You are all engaged in the same good Work; "Be of one "Mind therefore and love as Brethren." "Let not your Good be "evil spoken of," through any Attachments to Party or private Views. Matters of this Kind produce Dissentions within Doors,

and Oppoſitions without; they deſtroy the Spirit of Charity, quench PUBLICK LOVE, and, by alienating the Affections of one another, they weaken the general Deſign, introduce Confuſion, and prevent new Strength from being added to the Society.

THESE Particulars I thought proper to mention, being the dangerous Rocks upon which charitable Foundations are uſually ſhipwrecked.—"But, BELOVED, we hope better Things of you and "Things that accompany" a frugal and diſintereſted Stewardſhip "though we thus ſpeak." May your prudent Zeal for the Honour of God and Happineſs of Man continue, as it has hitherto been, the Foundation of uncommon Succeſs! May there not be wanting to this Society (what it enjoys this Day; I ſpeak from Knowledge *,) a tender Humanity and an unbiaſſed Integrity to PRESIDE in their Councils and influence their Actions to Harmony and Love! May "your Light thus ſhine before Men "that they, ſeeing your good Works, may alſo glorify their "heavenly Father by coming, and DOING LIKEWISE!"

Finally, LET me addreſs this Diſcourſe to the Community in general.

IT appears from the Parable, from what we feel in our own Hearts, and from the Scripture-Account of our Saviour's Miracles, that Compaſſion is the natural Principle which gives Birth to the good Works of a generous and diſintereſted Benevolence.

LET theſe Arguments prevail on us to preſerve this Humanity pure and incorrupt from the falſe Inſinuations of Prejudice and

* *Sir* JOHN CROSS, *Bart.* Vice-preſident.

worldly Intereſt; which tend to harden our Hearts againſt the Complaints and Miſeries of our afflicted Brethren.

THE Diſtreſſes, which gave Riſe to this Charity, ſtill abound, and conſequently the Neceſſity of ſupporting it remains. The Procedure of it depends on your Generoſity, the Groundwork of which is Compaſſion; let not, therefore, this Foundation be caſt down or weakened by Hatred or Malice, Partialitity or Hypocriſy.

As the Grain of Muſtard in one of our Saviour's Parables, the leaſt of all Seeds, when grown appears the Greateſt amongſt Herbs and becomes a Tree, ſo that the Birds of the Air come and lodge in the Branches thereof: So the ſmalleſt Degree of Compaſſion, if ſuffered to take Root in the Heart, and religiouſly indulged there, will in Time appear the greateſt amongſt Virtues, and become a Divine Principle whoſe good Works will produce Eaſe and Happineſs for the Children of Diſtreſs.

THEY who have experienced the Pleaſure of doing Good muſt confeſs that no ſenſual Indulgences are, in any Proportion, equal to the invariable Tranſports of the Mind applauding itſelf for being in the Place of Providence to the Unhappy.

AN Entertainment of this Kind, we read elegantly expreſſed in the Hiſtory of *Job*. Under all his Calamities he had Rejoicing of Heart when he recollected the good Works which he had done in the Days of his Proſperity: "I was Eyes to the Blind, "and Feet was I to the Lame; when the Ear heard me then it "bleſſed me, and when the Eye ſaw me it gave Witneſs to me, "becauſe I delivered the Poor that cried, and the Fatherleſs and "him who had none to help him. The Bleſſing of him that

" was ready to perish came upon me, and I caused the Widow's " heart to sing for Joy."

THE Recollection of having thus shewed Mercy, gave him Comfort in his Troubles, and inspired him with Confidence towards God, which he thus expresses, " Behold! my Witness is in " Heaven and my Record is on High :" ——

—— " GOD blessed the latter End of *Job* more than his " Beginning ;" and HE will assuredly bless Them who LOVE MERCY after his Example.

GO *ye*, therefore, *and* DO LIKEWISE.

To be had of C. MARSH, *written by the same* Author,

I. THE HAPPINESS OF MAN THE GLORY OF GOD. A Sermon preached before the TRUSTEES for the Colony of *Georgia*, 1743.

II. THE FRUITS OF POPERY. A SERMON preached at His MAJESTY'S Chapel in *Somerset-house*, on Occasion of the REBELLION in *Scotland* in 1745.

AN ACCOUNT OF THE PROCEEDINGS OF THE TRUSTEES OF THE PUBLIC INFIRMARY

In JAMES-STREET, *Weſtminſter*, near *St. James's Park*.

From their Inſtitution in the YEAR 1719 to the 25*th* of MARCH, 1752, incluſive.

THO' the Riſe, Progreſs, and Succeſs of this Charity is now ſo well known, at leaſt to the Inhabitants of *London* and *Weſtminſter*, that any Introduction to the Account thereof annually publiſhed, may ſeem unneceſſary; yet, as this may fall into the Hands of ſeveral Charitable and Well-diſpoſed Perſons, who have either not heard of it, or have not been acquainted with the Methods, by which it was firſt promoted, and has, for many Years, been ſucceſsfully carried on, it is thought proper to inform them,

THAT in the *Year* 1719 ſeveral well-diſpoſed Gentlemen, deſirous to lay the Foundation of a moſt Beneficent and Extenſive Charity, *viz.* That of providing for ſuch ſick and needy Perſons, as were deſtitute of proper Aſſiſtance, and oftentimes of common Neceſſaries, agreed, That nothing would more effectually anſwer the End propoſed, than fixing and ſupporting by voluntary Contributions a PUBLIC INFIRMARY in *St. Margaret's* Pariſh, for the Reception and Relief of the induſtrious Sick and Needy *from all Parts*, there being *then* nothing of that ſort within the populous City and Liberties of *Weſtminſter*. AS ALL PERSONS WHO HAVE GIVEN A BENEFACTION OF THIRTY POUNDS OR UPWARDS, OR WHO HAVE BEEN SUBSCRIBERS TWELVE CALENDAR MONTHS, AND PAID THEIR SECOND YEAR'S SUBSCRIPTION, ARE TRUSTEES OF THIS CHARITY, WITH EQUAL POWERS AND PRIVILEGES; ſo the more they pleaſe to engage themſelves in attending and conducting the Affairs of it, they will be the greater Benefactors, and be the better able to ſatisfy themſelves and others, that the Money given is juſtly and frugally applied. And all Perſons immediately from becoming Subſcribers have a Right of recommending Patients, and attending the *weekly* Boards, but not of voting at *general* Boards till their Second Year's Subſcription is paid.

☞ BY a late Order, a particular Privilege (not allowed in other Hoſpitals) is given to all Perſons who ſhall by Will bequeath a Legacy of Fifty Pounds or more to this Society; *viz.* the Liberty of *nominating another Perſon*, who, immediately after Payment of the ſaid Legacy, ſhall be deemed a *Truſtee*, and enjoy all the ſame Privileges as the other Truſtees.

A Number of Truſtees meet every *Wedneſday* at *Ten* in the *Morning*; and at theſe weekly Boards the Incomes and Diſburſements are ſtated and adjuſted, the Accounts regularly kept, and Patients are diſcharged and admitted; when there is not room for all the Patients recommended to be received into the Houſe, the Preference is given to thoſe whoſe Caſes require the moſt immediate Relief; the others are poſtponed till there is room, and, in the mean time, have Advice and Medicines given them as Out-patients.

THERE are alſo Four QUARTERLY GENERAL BOARDS held in a Year, and SPECIAL General Boards occaſionally, to which all Truſtees reſiding in or near the Town are ſummoned, when Matters of greater Moment than thoſe tranſacted at Weekly Boards are taken into Conſideration; and by a Majority of the Members preſent all Orders have from time to time been made, altered, or reverſed, as Occaſion required.

SAMUEL BALDWIN, of *Maiden-Lane*, *Covent-Garden*, Gent. is the Treaſurer.

DOCTOR *Wilbraham*, Doctor *Knight*, and Doctor *William Coxe*, are the Phyſicians; and Mr. *John Pyle*, Mr. *William Baker*, and Mr. *Robert Heathfield*, are the Surgeons: Theſe Gentlemen attend *gratis*, and every *Saturday* at Ten o' Clock have a general Conſultation, and give Advice to ſuch poor Perſons as think fit to apply.

THE ſeveral Apothecaries, who are Truſtees, take care in their Turns to procure the beſt Medicines at the beſt Hand; which are not received, nor paid for, till they are inſpected and approved by a Committee of the Phyſicians, Surgeons, and Apothecaries, of the Society, who meet every Firſt *Monday* in the Month at the Infirmary for that Purpoſe: And great Care is taken, that the Medicines are properly diſpenſed, and duly adminiſtred, according to the Preſcriptions and Directions of the Phyſicians.

FOR the Good of the Souls, as well as the Bodies, of theſe poor Patients, ſeveral worthy Clergymen conſtantly and carefully viſit and inſtruct them; and, at their Diſcharge, religious Tracts are given them. Other worthy Gentlemen take the Trouble of inſpecting daily the Proviſions and good Order of the Houſe.

SINCE the Inſtitution of this Society, the Charity has been inlarged in the ſeveral Particulars following; *viz.*

Cloathing the Poor (for their greater Cleanlineſs) whilſt they continue in the Houſe:

Burying ſuch Patients as die in the Infirmary, whoſe Friends are not capable of burying them; by which Means the Inconvenience of poor Patients procuring Security for their Burial is removed: And

Entertaining Patients deemed *Incurable*.

The laſt of which has been encouraged, and is ſtill ſupported, by particular Benefactions for that Purpoſe; and for whoſe Uſe a ſeparate Ward is provided.

THEY at preſent receive ſuch *Incurable* Patients only, as have been in the Infirmary for a competent Time, and, after the Uſe of all proper Medicines and Methods, are judged at laſt to be Incurable; and maintain them out of the Intereſt-money ariſing from the ſaid Benefactions.

BY theſe Inlargements of this Charity (which was the *firſt* of this Nature in *England*) it is now become the moſt open, beneficial, and extenſive, of any of its Kind.

AS the Nature and End of this Undertaking ſufficiently appear by the foregoing Particulars, ſo does the Succeſs of it by the following Account; in which the Number of Perſons cured, the Sums of Money received, expended, and remaining at this Time in Bank, are all carefully and juſtly ſpecified.

AND having been purſued ſo far with ſuch extraordinary Succeſs, encouraged by the Care and Liberality of ſo many Subſcribers and Benefactors, and, above all, ſo viſibly ſupported by the Bleſſing of GOD, we doubt not, but it will long continue to promote his Glory, and the Benefit of the Bodies and Souls of Numbers of poor People.

WE have therefore good Reaſon to hope, that the Religious, Virtuous, and Benevolent, whoſe Fortunes enable them to do Good, will with Chearfulneſs encourage a Work ſo Humane and Uſeful to the moſt Miſerable of their Fellow-creatures; and in current Expence, that the Truſtees will ſend their Benefactions and Subſcriptions to the Treaſurer at the Weekly Board, and *continue* to pay their Subſcriptions in *Advance*.

N. B.

N. B. A Subſcriber that neglects to pay his Subſcription for Two Years forfeits all Privileges as a Truſtee till his Arrears are paid up.

FOR the Information of ſuch Charitable Perſons, who may be diſpoſed to contribute hereto by their laſt Will and Teſtament, we are deſired to publiſh the following Form:

Item, *I Give and Bequeath unto* A. B. *and* C. D. *the Sum of* *upon Truſt, and to the Intent, that they, or one of them, do pay the ſame to the Treaſurer or Treaſurers, for the Time being, of a Society, who now call themſelves, the Truſtees of the Publick Infirmary in* James-Street, Weſtminſter; *which ſaid Sum of* *I Will and Deſire may be paid out of my perſonal Eſtate, and applied towards carrying on the Charitable Deſigns of the ſaid Society.*

Several Beds are always reſerved for *Accidents*, and ſuch Objects are taken in at all Hours of the Day or Night, without any Recommendation; but other Patients muſt bring a Letter to the weekly Board, ſigned by ſome Truſtee, in the following Form; *viz.*

Gentlemen,

Day of 175

I Deſire you will admit *of the Pariſh of* *in the County of* *(whom I believe to be a real Object of Charity) to be an* *Patient of the Infirmary; and you'll oblige*

Your humble Servant,

To the Truſtees of the Publick Infirmary in *James-Street, Weſtminſter.*

All Letters of Recommendation are to be delivered *before Ten* of the Clock on *Wedneſday Mornings*, otherwiſe the Patient cannot be admitted.

Each Subſcriber or Benefactor can have only Two Out-Patients, or One In-Patient, and One Out-Patient, at the ſame Time.

As Aſthmatick and Conſumptive Caſes are generally more capable of Relief, if the Perſons afflicted are Out-Patients, rather than In-Patients, the Truſtees are deſired not to recommend ſuch Perſons to be *In-Patients*, nor any whoſe Caſes ſeem to be paſt Hopes of Relief; for the admitting ſuch as are in a dying Condition puts the Charity to a conſiderable Expence for their Burial, and at the ſame time prevents others being admitted who might probably be relieved.

An Account of Patients, which have been Admitted into this Infirmary, from the Inſtitution, to the 25th of March 1752, *incluſive.*

By former Accounts from 1719 to the 27th of *March* 1751, incluſive	31322
Cured this Year	1119
Diſcharged for Irregularity	11
Out-Patients diſcharged for not attending, ſuppoſed cured	617
Diſcharged Incurable, more than that Fund could ſupport	2
Diſcharged as improper Objects	68
Dead	520
Out-Patients then on the Books	
Patients in the Houſe the 25th of *March* 1752, (Excluſive of Four Beds reſerved for Accidents)	82
And on the Fund for Incurables	97
	617
Total in all	35759

Note, *Three Hundred and Thirty-nine of thoſe admitted this laſt Year were ſudden Accidents, ſent in without any Recommendation.*

AGE-

A GENERAL ABSTRACT of the ACCOUNT from the 27th of MARCH 1751, exclusive, to the 25th of MARCH 1752, inclusive.

For the CURABLES.

RECEIPTS, viz.	l. s. d.	l. s. d.	l. s. d.
Balance of the last Year's Account			2619 1 9
Subscriptions this Year		1139 0 0	
For the Support of the Incurables this Year		149 13 0	
BENEFACTIONS, viz.			
From several Persons		35 18 3	
INTEREST, viz.			
Of *East-India* Bonds	48 15 0		
East-India Annuities	41 0 0		
Premium and Interest of Four 50 *l.* *East-India* Bonds sold	13 15 1		
		103 10 1	
Of Capt. *Taylor*'s Legacy of 500 *l.* Exchequer Orders, at 3½ *per Cent.* due at *Michaelmas* last	17 10 0		
And of his long Annuity Order assigned to Trustees by his surviving Executor, pursuant to a Decree of the Court of Chancery	20 0 0		
A Year's Annuity due at *Michaelmas* last of his long Annuity Order, N° 452. on 3700 *l.* 10 *s. per* Week Excise	10 0 0		
		47 10 0	
LEGACIES, viz.			
Jean Thormande Bilderbeck, Esq;	50 0 0		
Mr. *John Mackreth*	5 0 0		
The Tenth Year's Annuity of *Thomas Green*, Esq; his Legacy which was given for Ten Years	10 0 0		
		65 0 0	
			1540 11 4
Total Receipts			4159 13 1

PAYMENTS, viz.	l. s. d.	l. s. d.	l. s. d.
Housekeeping in general		942 16 3¼	
Half a Year's Rent for *Chelsea* Water, due at *Michaelmas* last		3 10 0	
Medicines dispensed		329 19 9¾	
Salaries and Wages		205 17 5¼	
Tradesmen's Bills		207 14 8	
		1690 18 2¼	
EXTRAORDINARIES, viz.			
Nursing Patients out of the House, by Order of a General Board	5 4 0		
Burying the Dead	29 16 0		
		35 0 0	
Total Payments		1725 18 2¼	
Balance the 25th of *March* 1752. as by the last Audit		2433 14 10¾	
		4159 13 1	

For the INCURABLES.

RECEIPTS, *viz.*	*l.*	*s.*	*d.*	*l.*	*s.*	*d.*
Balance of the laſt Year's Account -- -- --				5808	9	0½
BENEFACTIONS, *viz.*						
From Two Ladies - -- -- --	3	3	0			
INTEREST, *viz.*						
A Year and a Half's Annuity due at *Chriſtmas* 1751. on Mr. *Lutt*'s Four Exchequer Orders of 100 *l.* each	18	0	0			
				21	3	0
Total Receipts — —				5829	12	0½

PAYMENTS, *viz.*	*l.*	*s.*	*d.*
For their Support this Year -- -- -- --	149	13	0
Painter's Bill -- -- -- --	0	2	0
Total Payments — —	149	15	0
Balance the 25th of *March* 1752. as by the laſt Audit — —	5679	17	0½
	5829	12	0½

	l.	*s.*	*d.*	*l.*	*s.*	*d.*
RECEIPTS from the Inſtitution of this Infirmary, *Anno* 1719, (for the Curables) to the 27th of *March* 1751, inclusive	38380	14	5¾			
RECEIPTS for the Year 1751 —— ——	1540	11	4			
				39921	5	9¼
RECEIPTS from the Eſtabliſhment of the Incurables, *Anno* 1734, to the 27th of *March* 1751, inclusive	7916	10	10			
RECEIPTS for the Year 1751 —— ——	21	3	0			
				7937	13	10
Total Receipts for both Charities, to the 25th of *March* 1752, inclusive				47858	19	7¾

	l.	*s.*	*d.*	*l.*	*s.*	*d.*
PAYMENTS from the Inſtitution of this Infirmary, *Anno* 1719, (for the Curables) to the 27th of *March* 1751, inclusive	35761	12	8¾			
PAYMENTS for the Year 1751 —— ——	1725	18	2¼			
				37487	10	11
PAYMENTS from the Eſtabliſhment of the Incurables, *Anno* 1734, to the 27th of *March* 1751, inclusive	2108	1	9½			
PAYMENTS for the Year 1751 — ——	149	15	0			
				2257	16	9½
Total Payments for both Charities, to the 25th of *March* 1752, inclusive				39745	7	8¾
Balance then of the Whole ——				8113	11	11¼
				47858	19	7¾

☞ Note, *That the Sum of* 5679 l. 17 s. 0½ d. *Part of the ſaid Balance of* 8113 l. 11 s. 11¼ d. *is the* UNALIENABLE FUND *for the Incurables, to be maintained out of the Intereſt-money ariſing from That and all future Beneſactions, or Legacies, for that Purpoſe: And only the remaining Sum of* 2433 l. 14 s. 10¾ d. *can be expended for the Uſe of the reſt of the Patients.*

For the INCURABLES.

RECEIPTS, viz.

	£	s.	d.
Balance of the last Year's Account			

BENEFACTIONS, viz.

	£	s.	d.
From Two Ladies			

INTEREST, viz.

	£	s.	d.
A Year and a Half's Annuity due at Christmas 1751, on Mr. Lace's Four Exchequer Orders of 100 l. each			
Total Receipts			

PAYMENTS, viz.

	£	s.	d.
For their Support this Year			
Painter's Bill			
Total Payments			
Balance the 25th of March 1752, as by the last Audit			

	£	s.	d.	£	s.	d.
Receipts from the Ladies, viz.						
Receipts for the Year 1751						
Receipts from the Establishment of the Incurables, viz.						
Receipts for the Year 1751						
Total Receipts for both Charities, to the 25th of March 1752, inclusive						
Payments from the Institution of this Infirmary, viz.						
Payments for the Year 1751						
Payments from the Establishment of the Incurables, viz.						
Payments for the Year 1751						
Total Payments for both Charities, to the 25th of March 1752, inclusive						
Balance due to the Treasurer						

N.B. Note, That the Sum of 5250 l. 19 s. 6 d. Part of the said Balance of 8111 l. 11 s. 11 d. is the Original Fund for the Incurables, to be preserved for the benefit of the Charity arising from the said Annuity Bonds, or Exchequer Orders, for ever hereafter; the remaining Sum of 2113 l. 19 s. 10 d. may be expended for the Use of the Incurables.